

2
No Security for PROTESTANTS
under a Popish Prince.

A
SERMON

PREACHED

August the 1st, 1715.

Being the Day of His Majesty's
Happy **ACCESSION**
to the Throne.

By **ANTONY HOLBROOK, A. M.**
Chaplain to the Right Honourable
Richard Lord Lumley; and Rector
of *Waltham Parva* in *Essex*.

— *Quia me Vestigia terrent*
Omnia te adversum spectantia nulla retrorsum.

L O N D O N,
Printed for **JOHN WYAT**, at the *Rose*
in *St. Paul's Church-yard*. 1715.

Price Three Pence.

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under a Popish Prince.

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August the 11th 1715.

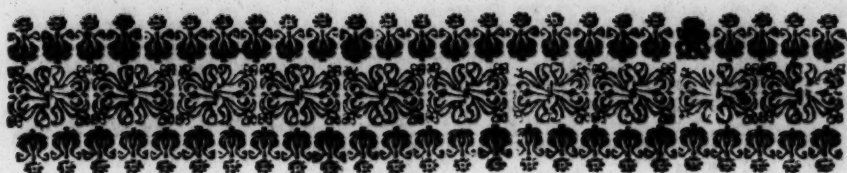
Being the Day of His Majesty's
Happy
to the



ANTHONY HOLBROOK, A. M.
Chaplain to the Right Honourable
Richard Lord Parker, and Regent
of the University of Oxford.

Printed by J. Sturges, at the
Sign of the Ship, in St. Dunstons Church-yard.

1715
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Sign of the Ship, in St. Dunstons Church-yard.



To the RIGHT HONOURABLE

Richard Lord Lumley:

This DISCOURSE

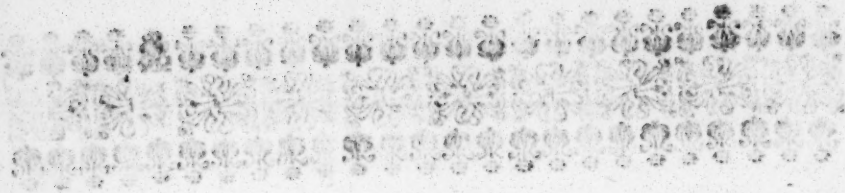
Is humbly Dedicated,

By His LORDSHIP'S

Most obedient Chaplain,

And obliged humble Servant,

Antony Holbrook.



To the Right Honourable

Richard Lord Amley

OURSE



This

is humbly Dedicated,

His Lordship's

Most obedient Chaplain,

And obliged humble servant,

Anthony Holbrooke



A

S E R M O N

P R E A C H ' D

*August the 1st, 1715.*Being the Day of his Majesty's Happy
A C C E S S I O N to the Throne.

I S A M. xv. 28.

The Lord hath rent the Kingdom of Israel from thee this Day, and hath given it to a Neighbour of thine that is better than thou.

THE Eternal Existence of a Supreme Cause and Original of Beings, is legible in the visible Works of the Creation, in the brightest Characters, wherein the Heavens declare his Glory, and the Firmament sheweth his Handy-work. Psal. xix. 1.

But

But the bare Existence of an Eternal Cause, who made the Heavens and Earth, with their elegant Furniture, is not all that is manifest in the Field of the Creation; for therein the Marks of a Concerning Providence, ordering and upholding the Works he hath made, in the justest Uniformity and Decency, are extremely Illustrious.

Man in particular, the finest and noblest Piece of the Sublunary World, daily feels the Care and Goodness of this ordinary Providence of God, in his Preservation and Health: For after God had made the Earth, and stock'd it with Human Kind, he did not put Man under a State of Independency, or endow him with Natural Abilities sufficient to promote the just Happiness of his Condition; but kept him dependent upon the constant Influences of his Providence for his Being, and what more is truly valuable in Life: And for this we

have the Testimony of Divine
Acts xi. 28. Revelation, *For in him we live, move, and have our being.*

Altho' the fair Volume of the Creation is stor'd with the most beautiful Characters of a Wise-governing Providence, whose

Sound is gone out into all Lands,
Psal. xix. 4. *and Words into the Ends of the World;* yet those frequent Proofs we have of God's being with us, and taking extraordinary Care of our Concerns, legible

gible in the miraculous Deliverances of People and Nations professing his Holy and Eternal Truths, from the Power and Tyranny of wicked Princes, are the most conspicuous.

All Nations have had a share of these Providential Deliverances; but we the People of this Land have had our double Portion; our God hath oft eminently appeared amongst us, in defeating the wicked Designs of arbitrary Potentates, in confounding the Policies of the subtle Emissaries of Rome, and in protecting our Religious and Civil Rights from Oppression and Slavery.

The Occasion of our meeting in this Holy Place upon this Day, being to give National Thanks to God for his Mercies to us, in bringing over and settling his Majesty peaceably on the Throne, in contradiction to the Designs of those amongst us who wish Ill to our Sion.

In order to make you truly sensible of the Blessings you now enjoy, under the Administration of a Protestant Prince, descended by his Mother from our Ancient Royal Line, and personally enobled with Kingly Vertues sufficient to make his Subjects happy:

Methinks it will not be out of the way, to give you a short Historical Account of the bloody Spirit of Popery, and to shew you that it is almost impossible for Protestants to live in Quiet and Safety under a Popish Governor.

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Ist. I shall give you a compendious View of the sanguine Spirit of Popery, out of those Authors who have made Reflexions upon the Persecutions rais'd against Protestants, and other good Christians, by the Church of Rome.

It is the Opinion of the judicious *Mede*, that the Papal Persecutions have either equaliz'd or exceeded the Destruction of Men made in the Church by all the Ten Heathen Persecutions; and there hath been a considerable Addition to this bloody Catalogue since this Author's time.

This Author's Opinion hath nothing of the Hyberbole in it: For Doctor *More*, in his *Divine Dialogues*, observes, that Two hundred thousand Christians suffer'd in seven Years, under the Pontificate of *Julius* the Second; and that One hundred thousand did suffer in *France* in the space of three Months, in one Popish Massacre.

Perionius is positive, that in *France* alone there was murder'd no less than a Million of Men in the Persecution of the *Albigenses*, a considerable Body of Christians who before the Grand Reformation disclaim'd the Errors of the Church of Rome.

Baldwinus tells us that there were Nine hundred thousand Protestants murder'd in the *Low-Countries* in the space of thirty or forty Years; and we are credibly inform'd

informed that a Hundred thousand Protestants were murder'd in the Irish Massacre. This inhuman Spirit of Popery did not only act such dismal Tragedies in foreign Fields, for our own dear Britain hath felt her Rage and Fury; as in the barbarous Persecution of Wickliff and his Followers, a learned Divine of our own, who lived some Years before the Reformation; as in the *Writ de Hæretico Comburendo*; as in the Flames of Queen Mary's Reign, Flames never to be forgotten, that have left memorable Monuments behind them in every Corner of our Land, of the savage Temper of Popery, and what Protestants must expect, whenever that Monster of Cruelty and Iniquity shall prevail.

But alas! the simple Murder of Protestants is not all that's shocking, for the Butchers of the Persecution were critical in their Contrivances of Death, and ingenious in their new Instruments of Torment; it was not enough to kill Protestants, without adding by their devilish Inventions new Tortures to the Agonies of Death.

2dly: That which makes the Aspect of Popery more terrible to us, is, the Consideration how this Persecution of Protestants is made meritorious; a high Act of Vertue, deserving the broadest Indulgences

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and brightest Characters in that Church; and how Popish Princes are oblig'd, by that Obedience they owe to the Decrees of that Church, to persecute Hereticks.

Popish Princes are, without all doubt, born with the same good-natur'd Dispositions as other Men; but their Religion inflames their Tempers, and the belief of meriting by persecuting Hereticks, extinguishes the common Sense of Compassion.

The Persecution of Protestants is not owing to a subitaneous Emotion of the Passions, or to the natural Genius of Princes, is not the mere Product of evil Nature, or the Result of a tyrannical Disposition; but it is an Act of Religion amongst them, enjoyned by their Councils, and stamp'd with the Title of Merit: Hence it is, that Princes who are sincere in the Principles of the Church of Rome, must necessarily be cruel to Protestants for Conscience-sake.

It is well known how implicitly the sincere Princes of the *Romish* Communion, obey the Decrees of that Church which they esteem to be Infallible; and as Infallibility is the highest Degree of Evidence, so it necessarily deserves the strongest Assent of the Mind, and the most hearty Obedience: And now if the Persecution of Protestants be an Injunction of that Infallible Church, as what follows will

under a Popish Prince. I I

will evince, methinks it is the top pitch of Folly and Imprudence, to expect any good Days under a *Popish Administration*, engaged in Obedience to the Church, and by the belief of the Merit of Persecution, to extinguish what they call *Heresy*.

In the Third Council of *Lateran* under *Alexander* the Third, and in the Fourth of *Lateran* under Pope *Innocent* the Third, and in the Council of *Constance*, all owned by the *Romanists* to be General, it is Decreed, *That the Goods of all Lay-men that are Hereticks shall be Confiscated.*

In the Forty fifth Session of the Council of *Constance*, it is Decreed, *That all Hereticks shall be Imprisoned in Fetters and Iron Chains, 'till the Church hath passed Sentence upon them.*

And in the Fourth Council of *Lateran*, all Kings and Emperors are commanded to *extirpate all Hereticks out of their Territories*; and adds, *That they who, under the Badge of the Cross, will set themselves to root out Hereticks, shall have and enjoy a full Remission of their Sins*; and that all Hereticks shall be punished by the *Secular Judge*, and shall be taken away by a damnable Death.

What less than Persecution, Massacres, and Death can Protestants expect under any *Popish Prince*, thus instigated against them, by that Obedience he owes to the Decrees of his Church, by his Belief of

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their Infallibility, and the eternal Merit of
of the Service?

Is it not plain that the Time is come,
That *whosoever killeth you, will*
think that he doth God Ser-
John xvi. 2. vice? And if Popery should e-

ver prevail amongst us, what
will become of us, *who worship*
Acts xxiv. 14. *the God of our Fathers, after the*
way which they call Heresy?

We have the Word of their own Coun-
cils abovenamed for it, that our Goods
must be confiscated, that we must be im-
prison'd in Fetters and Iron Chains, and
shall be taken away by a damnable Death;
and the Persecutions of the Protestants
mention'd, are lively Illustrations of their
conformable Practice to their Councils and
Decrees.

3dly: Protestants can never rationally ex-
pect to live in Quiet and Peace under a
Popish Governor, because no solemn Oaths
and Promises, no National Ties and Engage-
ments, can ever bind them to keep their Words
and Contracts with them.

The Council of Constance, in the Case of
the two famous *Bohemians*, who were burnt
for Heresy, contrary to the Pass-ports of
the Council, and the Emperor's safe Con-
duct, hath decreed, *That no Faith is to be*
kept with Hereticks; and pursuant to this
Decree,

Decree, the two great and good Men, *Jerom* of *Prague*, and *John Huss*, were burnt, contrary to all the Laws of Common Justice.

Most dismal Illustrations of this Principle of *Popery* we have had in our own Nations; for we have had but two *Popish* Princes upon the Throne since the *Reformation*; and they have both been very notorious for the Breach of their Oaths and Promises.

Queen *Mary* the First, contrary to her Promise given to the *Suffolk* Men, to whose Loyal Assistance she ow'd her Crown, whereby she gave them her Word not to alter the Religion set up in the Days of King *Edward*, but to be content with the private Exercise of her own Religion; and contrary to her Declaration in Council, which was, *Altho' she was stay'd in Matters of Religion, yet she was resolv'd not to compel or strain others*, did most violently persecute Protestants, and rage against the Professors of the Truths of God, as they are in *Jesus*, in all Places of her Dominions: There is scarce a Village amongst us, who did not then feel the savage Spirit of a *Popish Zeal*.

And that which makes this Treachery and Falseness of the *Queen* the more notorious, is, the harsh Usage of these *Suffolk* Men; who presuming upon the Merit of their old Service, and the *Queen's* solemn Promises,

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misses, did humbly petition against some of her rigorous Proceedings.

Is not this enough to teach us, that *Protestants* can never depend upon the Promises of *Popish* Governors; and that it is vain and dangerous to delude ourselves with the false Hopes of tying up their Hands from hurting the Reformed Religion, by Oaths and federal Contracts? For no Oaths and Contracts, no particular Service and Merit, can hinder *Popery* from destroying *Protestants*.

For altho' the Prince's Conscience is nice, and his Good-nature and Compassion is not easy to be extinguished, and he is naturally inclined to pay some Respect to his Engagements; yet the dispensing Power of the Church of *Rome* will in time take off these Restraints, silence Nature and Conscience, and dissolve the most sacred Obligations of an Oath, and let him loose upon us in all the Rage of a misguided Zeal, inflamed with the Opinion of meriting Heaven in killing Protestants.

A near Instance of this we have in King *James II.* who was hurried by the impetuous Spirit of *Popery*, in opposition to his Oaths and Declarations, into such illegal Measures, as were inconsistent with the Fundamentals of our Constitution.

I need not mention those unrighteous Contrivances that were on foot in those Days, to take off the *Test* and *Penal Laws*, the Fences and Barriers of our Establish'd Religion, the Ramparts that kept out Popery and Superstition, the illegal and unprecedented Stretches of his Prerogative, and the fatal Opinion of a Dispensing Power, destructive of all Property and Right; for these Things were not done in a Corner, but boldly in the Face of the Sun; not in distant Ages, but within the reach of our own Memory; not in foreign Fields, but in the Heart of our dear *England*.

When Affairs were become thus black; when the wild Boar out of the *Wood* was ready to root us up, Psal. lxxx. 13. and the wild Beasts of the Field to devour us; when Zeal and Popery, inspirited with Power, and with the deluding Doctrine of *Non-Resistance*, had conspired to make our Civil Rights Slaves to the Crown, and our Consciences the miserable Tools and Servants of Idolatry, which in those Days was publickly exercised within the Walls of our *Jerusalem*, to the Offence of all good Protestants, to the great Dishonour of Almighty God, and in Contradiction to the most evident Rules of Revealed Religion:

Our good God, our safe Refuge in time of need, work'd our Deliverance by his Instrument *King William* of glorious Memory,

mory, and restored our expiring Constitution, and with it that which is more valuable than Life itself, the free Profession of the Gospel of Christ.

When I give my self leave to reflect on the sanguine Temper of *Popery*, and the many Dangers which threatened us from that Quarter, at the *Revolution*, and on those Providential Turns that did abundantly appear in the Work of our Deliverance from Oppression and Superstition; I have the Satisfaction of seeing the Finger of God therein.

What less than the Finger of God, I beseech you, could make the Sea and Winds, those unsettled and dangerous Elements, in a Winterly Season, auspicious to the Fleet, which brought over our Deliverer, and cross the Navy of King *James*, and intimidate the Forces of that Prince, well paid and disciplin'd, and prepared, as well as the Time would permit, to support the Arbitrary Designs of the Crown?

Those Spiteful Reflections, and Disloyal Calumnies that are cast upon the Memory of our Deliverer, and those Measures that were taken in that Critical Juncture of Affairs, to work our Deliverance, must certainly create either Astonishment and Indignation in the Breast of every true Protestant, of every cordial Lover of his Country, and of his National Constitution, or else plainly betray a Disaffected Mind.

Because,

Because, as this Revolution excluded the Title of *Papists* to the Crown, it open'd a Way for the Blessings and Successes we enjoy'd under the Fortunate Reign of Queen Anne, a Princess whose Name ought never to be mention'd without a particular Epithet of Respect.

To this Revolution we owe our Religion and Liberty, and that we are here in the House of God, worshipping the God of our Fathers in Spirit and Truth, free from the dangerous mixtures of Idolatry and the dread of Persecution, and offering our National Thanks to the King of Kings, and Lord of Lords, for placing peaceably amongst us our *Protestant King GEORGE*: In the Title of *Protestant*, I say enough to make us sensible of our Happiness, without the farther mention of his Princely Qualities and Vertues.

What I have said of the Spirit of *Poper*y, and of those signal Deliverances we have lately receiv'd from it, methinks is sufficient to give us a lively sense of the Goodness of God towards us, in setting over us a *Protestant Prince*, and of those particular Reasons we have to give Thanks to God for providing thus for our Security, in preserving a considerable Branch of our Royal Line from the Infection of *Poper*y, and in planting it quietly amongst
C us,

us, to the great Comfort and Refreshment of our Souls.

I must now proceed to open those Uses, such Considerations as these do naturally suggest to us. These are,

1st, Duty and Loyalty to our King.

2^{dly}, Thanksgiving and Obedience to God the Giver of these Mercies;

1st: A just sense of the Blessings of God, in placing quietly a *Protestant* King over us, effectually inculcates Duty and Honour to that Governor, whom God hath made his Instrument to convey Publick Blessings to us, and to secure us against the uneasy Apprehensions of the return of Popery and Slavery amongst us.

The Duty and Honour we owe to our *Political Governor*, consists in the hearty and conscientious Payment of those Honorary Dues and Rights which the Word of God, and the Constitutions of particular Nations, oblige us to give them; and Disobedience to Political Governors, in such particulars, is threatned with eternal Terror in the Gospel, and punished by the Laws of Men.

It is then the Duty and Office of a good Subject, of a true Lover of his Country, and of a good Christian, to be regular

lar in his own Political Submission to his Governors, and to endeavour as much as he can to make others so; to shun those Ways in his own Conduct, which are destructive to the common Tranquillity, and disquieting to the Crown, and to discountenance all seditious Principles and Tendencies in other Men; to express his dislike of those Factious and Scandalous Characters that too commonly rage amongst us, and are given out and promoted by the dangerous Adversaries of our Constitution.

I am uneasy, to say they are designed to alienate the Hearts of unthinking People from His Majesty and his Ministry, and to sow the deadly Seeds of Contention in our Fields.

But oh! is not *Popery* the Enemy that scatters these Jars amongst us? Is not this their cursed Policy, to divide us amongst ourselves, that they may reap Advantage out of our Confusions? I wish to God that we would consider whose Business we are doing, and what will be the unhappy Issue of our Quarrelling at Home, before it is too late.

2dly: Since we have so fair a Prospect of enjoying much Peace and Happiness under his Majesty's Administration, are delivered from our Fears of Popery and Slavery

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in a great measure, and secured in the Profession of the Reformed Religion; let us labour to reconcile our domestick Differences, to make His Majesties Reign over us prosperous and quiet, and to keep up the Honour of our Constitution in Church and State.

Let us put away from amongst us the evil Spirit of Contention and Sedition that walks and rages in our Streets, in our Councils, and our Senate; and let our only Strife be to out-do one another, in promoting the Honour and Glory of God, in doing good to our Neighbours, and in our Zeal for the Security of our present Establishment in Church and State.

What I am now going to speak, to me is grievous, but to you it may be profitable. There is a Sett of People amongst us who acquiesce in the Revolution, and peaceably enjoy all the delicious Fruits of that memorable *Epocha*; but still ungratefully express their disesteem of our Deliverer, and an abhorrence of those Means which were used, under God, in procuring our Deliverance; who openly avow Principles destructive to the Establishment in State, and condemn what was then done for our National Safety, in the Consequences of their Favourite Opinions of *Non-Resistance*, and the *Indefeizable Hereditary* Right of the Crown.

It is my Opinion, the Patrons of these fanciful Positions, which are become the distinguishing Characters of the Grandees of a Party, can never be hearty Friends to our present Political Constitution upon Principle; because one Title of His Majesty to the Throne, is built upon those Principles which brought about our Revolution, and which they disclaim for illegal and unchristian.

And these Tenets, dangerous to the Title of the King, have lately been dressed out with a great deal of Pomp, and cry'd up for the genuine Badges of Loyalty and Duty: But give me leave to declare, that they appear to me to be irreconcilable with our Constitution, and to be directly aimed against the Titles of the Possessors of the Throne since the Revolution, in favour of the Title of some Pretender to the Crown.

I am sensible, Politicks is a Business foreign to the Place where I now stand, and to the Office of a Minister of the Gospel; but since I am a Preacher of the Gospel of Peace, I presume I have Authority to open before you the Ways of Peace, in these troublesome and tempestuous Times, wherein ill Men, Mobs, and Rioters make use of the sacred Name of the Church; to inspirit Sedition: I am sure we have no such Custom, nor the Church of God.

2dly: Let

edly: Let us return our hearty Thanks to God, for the Blessings we enjoy under his Providence, in having our Laws, our Properties, and Religion secured to us, in the peaceable Possession of the Throne by a Protestant King; a Prince of proved Experience and Ability, who hath from the Throne expressed his just Admiration of our Constitution, and given us his Royal Word and Oath to defend our Religious and Civil Rights.

Our former Protestant Reigns have been depriv'd of the Blessing of a Royal Issue, open'd to our view a dark Prospect of Affairs in Succession, and fill'd the Hearts of good People with dismal Apprehensions of what was coming upon them: But blessed be our God, these Fears are remov'd; our present

Royal House is fortify'd with a
 Psal. cxxvii. Numerous Issue, a Gift and He-
 3, 5. ritage that cometh of the Lord.

Happy is our Nation that is in such a case, yea, happy is that Prince who hath his quiver full of them; for he shall not be ashamed, when he speaks with his Enemies in the gate.

Since we are thus happy, happy in the Royal Possessor of the Throne, happy in our future Prospects, let us strive to express our Gratitude to Almighty God our Deliverer and Preserver, in doing his holy Will, in
 living

living soberly, righteously, and godly, as becometh those he hath delivered from the House of Bondage, and restored to the glorious Liberty of the Sons of God.

This Method, under God, will procure a Continuation of the Publick Blessings we enjoy; and for this we have the Authority of God's Word, Righteousness exalteth a Nation; but, for the transgression of the Land, many are the Princes thereof.

And since all Parties amongst us (But is it not great pity so Happy a Nation as ours is at present, should feel the Misery of Party Passions?) vigorously disclaim the dangerous Doctrines of the Church of Rome; let us join Issue, in putting away from amongst us all Bitterness and Wrath, with that Cenforious and Uncharitable Spirit that is raging in our Bowels, and tearing Protestants to pieces. For certainly there is a bitter Spirit of Persecution in Evil-speaking, that cuts like a sharp Razor; and this Spirit is notorious in the Church of Rome, and I wish it was confin'd to that Communion; for it is doubtless inconsistent with the Good-nature and Moderate Spirit of the Reformed Church.

This, with the Blessing of God, would be effectual to unite Protestants together, to heal our unnatural Divisions, and compose our Rents and Breaches; for there is a foldering Quality in Love and Good-nature, that

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that unites Souls, and marries Mens Hearts; whereas Passion and Evil-speaking propagate Strife and Debate; and widen our Divisions.

Henceforth therefore let all our Divisions sink; let our inflaming Distinctions be bury'd in oblivion, and all Names of Parties cease, but that of an *Honest Man and Knave*, of an *open Papist and true Protestant*.

Oh that it were so! Oh that we who are the Ministers of the Gospel could perswade Men to this! How would this cloath the real Enemies of our Constitution with shame, and make the Crown flourish upon His Majesty and Posterity, and defeat the Hopes of those who watch for our Ruin in our Divisions.

Now let all the People that wish well to our Sion, and are hearty Friends to the Protestant Religion, say, AMEN.

JA 52

FINIS.



